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solid good far greater than any evil that might come from it ; and besides, no lesson would be likely to be a literal translation of the Cicero-nian passage. But we are inclined to think, after all, that the author has done wisely in leaving such studies as these to the sole charge of the college professor, who will prefer to have a course and method of his own for his more advanced pupils.

This work, so admirably planned and executed, seems to us to be just the text-book that is needed in classical education. We think it will do better service than the English work of Arnold, which has been for many years used in our schools ; it is smaller and more compact, better systematized, accomplishes more, and of a better quality, within a narrower space, and is besides better suited to our American uses. We hope it may have the same success as the author's Grammar, and be used side by side with that excellent manual in our academies and colleges.

7. — *Chapters on Man. With the Outlines of a Science of Comparative Psychology.* By C. STANILAND WAKE, Fellow of the Anthropological Society of London. London: Trübner & Co. 1868. 12mo. pp. viii., 343.

To be able to write himself a fellow of the Anthropological Society of London is no unequivocal recommendation for any man ; on the contrary, such a title rather raises the presumption that its bearer is a pestilent sciolist, with unbounded confidence in his own learning and immense contempt for those who differ from him in opinion, with much unreasoning prejudice and little true science. Mr. Wake, we are happy to say, shows himself a fellow of quite another sort. There is nothing to object to in the style and aims of his little book ; it furnishes no reason for regarding him as otherwise than an earnest and fair-minded inquirer. If we are to find fault with the work, it must be especially upon the score of a lack of originality and point, of that power which keeps well up the interest of the reader, and leaves him at the end with the impression of new information stored away or new views gained. We cannot congratulate the author upon having made an important contribution to anthropology. His discussions are carried on upon a low plane, and worked out, in great part, with the aid of questionable assumptions or questionable facts. An example of his use of the former auxiliaries is his argument constructed to prove that none of the lower animals can form general ideas ; he defines a general idea quite arbitrarily, in a way to make it attainable by the mental action of men only, and his thesis is demonstrated with small trouble.

For the other, we may instance his protracted discussion of the antiquity of man, occupying nearly half the book, with its uncritical and wholesale identification of dialects and national traits of character, its assumptions of submerged continents and other like wonders of Nature, its confidence in such unsound authorities respecting language as Eichthal, Crawford, Logan, and Latham. We are able to admit his claim of an immense period for the existence of man on the earth, without approving many of the considerations by which he supports it. There is inaccuracy of thought, or of expression, in the title of one of his chapters, "Source of Man's Special Intelligence." What can possibly be that "source" except his special gifts, — or the Giver of them, if one chooses to turn the inquiry in a theological direction? As an anthropological investigation, it should deal rather with the special characteristics of human intelligence, the modes of mental action in which this consists. The chapter on the "Origin of Language" founds itself solely upon Müller's lucubrations, a most narrow and insufficient basis: it arrives, to be sure, at an independent conclusion, namely, that interjections are to be regarded as the truest germs of speech; but this conclusion we cannot but deem no less unsatisfactory than the argument by which it is reached is weak and superficial. Of the comparative psychology which the title promises us we are able to discern not even the dim outlines.

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8. — 1. *The Origin of the Chinese: an Attempt to trace the Connection of the Chinese with Western Nations in their Religion, Superstitions, Arts, Language, and Traditions.* By JOHN CHALMERS, A.M. Hongkong. 1866. 12mo. pp. 79.
 2. *Mémoires sur l'Antiquité de l'Histoire et de la Civilisation Chinoises, d'après les Écrivains et les Monuments Indigènes.* Par M. G. PAUTHIER. In *Journal Asiatique*, Nos. 38, 42. Paris. 1867 – 68. 8vo.

WHENCE come the people of China? When were planted the germs of their peculiar civilization? How far can we trust their own accounts of its origin and early development? These are questions which, always of interest to the student of the beginnings of human history, are especially pressing for answer at present, when the ancient records of so many nations are undergoing critical examination, and are made to receive light from one another and from outside sources not long ago unthought of. Hitherto opinions have been greatly divided: some have denied the trustworthiness of all the sources of Chinese history